# BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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JACKSON, MISSISSIPPI, DEC. 19, 1907.

NEW SERIES VOL. IX. NO. 51.

## Rews in the Circle.

The Elim Church, Georgia, recently or dained to the full work of the Gospel ministry Brother Claud Grimes.

Rev. R. L. Stratton has resigned the pastorate at Belleville, Mo., to accept the work at Rorthville, same state.

Pastor J. H. Biscoe, Kansas City, Mo., closed a meeting with his church Dec. 2, resulting in 62 conversions and 56 baptized.

Bev. J. N. Bull has been called to the Beaver Dam Church, Ten see. He accepts and will enter the work at once.

Dr. J. E. Gwatkin, of Kentucky, a strong preacher and a faithful pastor, accepts a call to the pastorate of Sayre, Okla,

Rev. Otis E. Carter, of the Second Church, Austin, Texas, resigns to accept the call to the First Church, Brenham, Tex.

Rev. C. A. Owens leaves Lake City, Fla., and accepts the First Church, Tecoa City, Ga.

Pastor T. O. Reeves, after three years' successful work at Geneva, resigns, to accept the call to Hartford, Ala.

Rev. C. H. Bell has resigned at Cottage Grove, Tenn., and accepts work in Texas. He was among the best pastors in Tennessee.

Dr. Everett Gill, missionary to Italy, has been compelled to give up his work and return to the United States, on account of failing health. May he speedily recover.

Rev. W. E. Raffety, Syracuse, N. Y., has accepted the call to the Edgerton Place Church, Kansas City. He was educated at William Jewell College, Missouri.

Rev. J. H. Anderson has resigned at Trenton, Tenn., and will move to Kentucky to work as general evangelist under the State Mission Board.

Rev. J. H. Gambrell has been called to the care of the First Church at Marlin, Texas. The church is hopeful that he will accept.

At the recent meeting of the Texas State Mission Board, S. C. Bailey, M. O. Meadors, S. W. Smith and J. M. Reynolds were elected General Evangelists.

The Texas State Board of Missions has laid out the work on the basis of \$125,000 for State Missions alone. What great things Texas does accomplish.

Rev. C. B. Wright, Quincy, Fla., has been called to the pastorate of the church at Lafayette, Ga. He enters upon his duties as pastor at once.

Missionary A. B. Deter from Dio Brazil, is visiting churches and conventions in Texas and Missouri. He has been in Brazil six years. He will return to his work in Brazil as soon as his health will permit.

All the B. Y. P. U., publishing business has been transferred to the American Baptist Publication Society. The Society assumes all the business operations hitherto conducted by the B. Y. P. U. A.

Rev. E. E. Howe, New Albany, Kansas, was ordained to the ministry December 7. His work at New Albany has been blessed. He now assumes the complete pastoral relation.

The Bellevue Avenue Church, Memphis, increased the salary of the pastor, H. P. Hurt, \$300.00. The work is prospering in his hands and his people justly appreciate him.

Rev. C. M. Gordon, a Presbyterian preacher of Ozark, Ala., joined the church at Bainbridge, Ga., and was baptized by Rev. A. J. Reamy. He was ordained to the ministry at once.

The Word and Way, one of our newsiest and most helpful exchanges, has a splendid series of articles from the facile pen of Rev. N. R. Pittman, the Associate Editor. He is giving Fragments of his Journey through the East

Rev. T. D. D. Clark has resigned the work at Manassas, Va. His future plans are not revealed, but he will not long be out of work for he is a good man and a strong preacher.

Rev. J. P. Hemby, Brookhaven, has resigned his churches to accept work in Arkansas. He has served the State Convention as Recording Secretary for a number of years.

Pastor J. B. Quin leaves Yazoo City and takes up the work at Prentiss. There were 147 additions for the last fifteen months. All collections increased. He moves on account of his health.

The Board of Directors of the Baylor Theological Seminary, adopted as the name of the separate institution, Southwestern Baptist Theological Seminary. Many thought the State of Texas wanted it named for Dr. Carroll, its distinguished Dean, but his refusal was so emphatic they observed his wishes. A charter will be secured at

Rev. J. E. Thigpen is closing his seventh year as pastor of the Magnolia Baptist church. The church has steadily grown in numbers and efficiency, and he is loved, by his people. The pastoral relation is beautiful and strong where love reigns. He will enter upon his eighth year on January 1st, 1908. We know and loved Brother Thigpen in our College days, and the tie has strengthened with passing years.. We have none truer than he.

#### WHY IS THE WORLD SO GLAD?

Walter M. Lee.

Why is the world so glad tonight?

I think we would like to know.

Why is the Christmas tide so bright,

And why do we hail it so?

Because the Redeemer of men was born,

This day, in the long ago.

He was not born in a palace grand, Nor laid on a silken bed; For His birth took place in the oxen's stall,

Where the cattle and sheep were fed.

And down in the manger, upon the straw,
They laid his kindly head.

The same little Jesus, that laid and slept In the manger on that day, Is seated now on the highest throne, And his universal sway Brings joy and peace to the hearts of men, On this happy Christmas day.

#### The December Offering.

The date for filling up the treasury in behalf of the cause of Sustentation is at hand. If it be delayed, in all probability it will be crowded out for the year, as the time for the great mission cause will follow close after the New Year, and so occupy the attention of our people that there will be little opportunity given to do anything in remembrance of the "poor whom we have always with us." There came two gracious letters showing that some of our people are watching with interest this particular benevolence. One was from a sister who writes: "It is with pleasure that I contribute my mite to this worthy object and pray that God's richest blessings may rest on these dear old soldiers of the cross. I am in my 76th year and the widow of a Baptist preacher," and with the letter came \$5.00. Another writes me, "My father was a preacher and I have a loving sympathy for these old brethren. May our Heavenly Father bless and care for them through his servants here on earth," With this letter came a check for \$100. The pastor at Steen's Creek and With this letter came a check for Brier Hill sends the earnest of their good will with \$70.35. Hollandale under the leadership of a preacher new to Mississippi but alive to every good word and work sends \$50. Aberdeen adds \$20. May I beg you brother, sister, do not allow the year to close without sending a Christmas Gift that will be helpful to the taking care of these old people. Just a little while will they be with us, and now is our time to do them good. A. V. Rowe.

Dr. J. B. Searcy retires from the position of Editor and Manager of The Baptist Alvance, Little Rock, Ark., and assumes his former position of Corresponding Editor. He differed with his partner editor, Mc-Kinney, as to the subscription price of the paper.

#### If God's Isn't Boss Who Is?

more especially in my own family. There should be such perfect harmony among members of the same family that no fighting should ever be engaged in by its members among themselves. But it seems that our Baptist family in Mississippi are engaged in a real theological family row over one of the fundamental doctrines of the household faits. Arminianism has found a very wordy and persistent advocate within our own ranks in the person of our beloved

brother, Rev. E. L. Wesson.

The battle between Arminianism and God's eternal severeignty was fought out to said on either side

been enabled to learn, stood uncompromisingly on the side of God's sovereignty.

bet us notice just a few of our brother's comments on some words from the old Philadelphia Confession of Baptist Faith. Here is one at which his "soul revolts." "God hath decreed in himself, from all eternity. by the most was and holy counsel of his own will; freely and unchangeably, all things whatsoever comes to pass." Look closely at the language. 1st, "God deereed." Decree means, that after making choice of a certain course of proceedure, one becomes fixed and settled on a purpose to follow it out to accomplishment. Now God certainly must have done that. 2nd. He muse have made His choice and fully settled in his own mind what he would do before he began his active work of creation, which is equal to saying that his plan was armed and purpose fixed "from all eternity." 3rd. This surely was done "by the wife counsel of His own will" from the simple fact that his was the only will in existence at that period. 4th. All this must have been "freely" done because "unchangeable" decree. Being himself the existence to either hamper or influence him in any of his angust decisions as to what he would do. 3h. It must have been an "unchangeable" decree. Being Hihself the planner and originator of every agency that could ever operate to bring about any and all possible conditions, he would never have planned, formed and put into operation agencies that would have brought about conditions taht could have begotten a desire to change has original plan. 6th "All things." In His great plan and purpose he undoubtedly included everything and appointed it a place in that plan, putting such limits about it, levs to govern it, etc., as would make it fally conserve to the one mighty end, the glorious praise of His matchless name. The devil, sin fallen angels and men persistently impenitent through life, were never a surprise to God, but were included in His original plan and purpose, yet in such a way as to not make God a All who purpose coming, send me their sharer in any of the evil of these things. names as soon as possible. This will be the 7th. "Whatsoever comes to pass." Nothing can "come to pass" of itself. Some to our people for Bible instruction. Let agency must bring things to pass. All all that can arrange to come, do so at agencies proceeds from God. All things once. May I add that we hope to have were made by Hin?" John 1:3. Both logic our new church house completed, and will and Scripture fully support this entire ar-hold our meeting in it. It is heated with tiele of Baptist with that our brother's hot air and will be comfortable, with any 'soul revolts' at.

See just these tew of the many plain assertions of Scripture: "I am God and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet dome; saying: My counsel shall stand, and I will do all my pleasure.

cording to the purpose of Him who work- Sunday in September, 1863. eth all things after the counsel of his own will." Eph. 1:11. If such passages as these they do teach.

Brother Wesson jumps with both feet on expressions, "effectual calling" and "some common operations of the Spirit." He seems to think that God would greatly injure the "poor wretches," as he terms the non-elect, by allowing them to hear the gospel (which is the outward call) and giving them "some common" impressions of a finish by mader minds many years ago, his Spirit. I cannot see why. Being non-and there is assolutely nothing new to be elect does not cause their wicked impenitence. It is their unconquored rebellion and Baptists have always, so far as I have love of sin that prevents their coming to Christ and being saved. While the outward call and universal impression of the Spirit alone will never save any one-elect or nonelect-it may often have a restraining influence, even upon the non-elect, which will result in good to them. He wants some Scripture. For the ineffectual call, see parable of marriage supper, (Mat. 22:1-14), which concludes with the assertion, "Many are called but few are chosen." For the 'common operation' see John 1:9. "There was the true light, even the light which lighted every man, coming into the world."

This article is not written with the remotest hope of convincing Brother Wesson. One who has overridden such an array of Scripture and sound logic as has appeared within the last few months in the Baptist Record from brethren Lee, Sproles and others, can. still hold to such views as he gave out in his article, is not liable ever to change. Prometrens chained to his rock or one of the Siames Twins to the other is harly to be compared to the adherence Arminianism has for this brother. Surely he is joined to his idol and might as well be left alone except for the effect of his sophistry may have on others.

T. J. Moore.

Nov. 28, 1907.

#### Bible School at Newton.

Dear Brother Bailey:

We are to have a 6-day's Bible School here at Newton, beginning Jan. 12, 1908. Dr. W. J. McGlothlin of the Seminary, is to teach for us. Brother McGlothlin will deliver three lectures each day. Romans and John. Romans in the day, John at night. Brother J. E. Byrd has been invited to be here and deliver some lectures on Sunday-school work. I feel sure that he will come.

We want to insist that all pastors, Sunday-school workers, deacons and as many of the laity of our churches, both men and women attend.

We purpose giving free entertainment. best opportunity that has ever offered itself kind of weather. Come.

Yours in Christ, T. J. Miley.

#### A Noble Man Gone-A Prince in Israel Has Fallen.

Rev. A. B. Hicks was born in Choctaw I have spoken, I will also bring county, Miss., June 4, 1846. He professed

it to pass; I have purposed, I will also do faith in Christ at old Cross Roads school it." Is, 46:10.11. "In whom we were made house in August, 1863, and was baptized in-I am ashaped of a family fight and a heritage, having been forcordained ac- to the fellowship of Bethany church first

> He was ordained to the full work of the ministry on the 2nd Sabbath in June, 1871 do not teach just what the article under the presbytery being Revs. J. T. Fox. T. H. discussion declares, let some one tell us what Wilson and M. C. Allen. He was then a member of Fellowship church, Zion Association and remained in that association until his death.

> > He was married to Miss Mattie Carrol! Feb. 14, 1877, a daughter of Mr. John Carroll of Mathiston, Miss., a lady of accomplishments and all the qualities to be a help meet for that worthy man of God. eleven children have graced this union, eight boys and three girls; four of the boys preceeded their father in going to heaven. So he leaves seven children and his devoted companion to mourn his absence.

> > He has been regularly in the pastorate since 1871, preaching to as good churches as we have in this part of the State. He was called to the care of his home church in 1871, and served it until his death, a period of 36 years. The church membership was about 75 when this brother was callel and at his death numbered 296.

> > This work in his home church is a great work if that was all; but he preached all over this country, baptized some 1.000 or 1.500 people.

I looked on him as my father in the ministry. Was converted under his preaching, and while I was studying for the ministry, he was my advisor, helper and best friend. So from the very start there was a brotherly friendship that never was broken.

He helped me in a meeting at Wake Forest, one of his former pastorates, the last preaching he ever did. This was the last week in August, 1907.

There were several things happened in this meeting I will never forget. It had been 18 years since he was there, and those of the old membership who were living, came out to see him and hear him preach.

At the close of his first sermon they had a hand-shaking, it was a solemn scene. Since that time several of them have gone to their reward. So it was not long until they met in heaven with their old pastor to part no more.

His last sermon was from the text, "What shall a man be profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." Matt. 16:26. While he was very feeble then, this was one of the best efforts of his life and did great giod, but he oevr-did himself and was unwell the next morning and only tried to preach once more and gave

Brother Hicks was a man with great force and power-very eloquent, his education was very good-had a beautiful flow of language at his command, had a mind of great comprehensiveness.

He was a means in the hands of the Lord bringing scores to Christ. He edified the Christians by bringing the sweet promises of God before them, and picturing in glowing colors the beauties of the heavenly home. He preached more funerals than any other preacher in the Zion Association. He was everybody's friend and everybody was his friend, in fact, he had more friends among his brethren and also among other denominations than any man I ever knew. He was a leading preacher in his association and his brethren delighted to honor him. He was moderator of his asassociation several times.

Some two years ago he wrote me saying: "My work on earth is almost to a close,

my remains." I intended to comply with aging failure. The goal can be reached if his request, but his people could not get every State will line up its forces at once. their message through to me, so I did not get to attend his funeral services.

He is gone from earth, but is not deadis living with his dear Saviour, whom he loved so well.

J. F. Mitchell.

#### The Laymen's Missionary Movement-A Warning.

There seems to be a misconception more or less general in some parts of our territory, as to the scope of the Laymen's Missionary Movement. It may not be amiss therefore, to consider its origin and its purpose, both of which are clearly defined.

This movement originated in the celebration of the centennial of a distinctive Foreign Missionary event, viz.: the historic Haystack Prayer Meeting at Williamston, Mass., which was the origin of Foreign Missions in this country. Its purpose, at its conception and ever since, has been clearly defined, viz.: to give the gospel to the entire world in the next twenty-five years.

In order to do this most effectively, it seeks to enlist the Laymen of the church, an element heretofore comparatively uninterested. Its scheme of visitation has reference only to Foreign Missions, its basis of calculation has been the need of the heathen world and the union of all evangelical denominations is possible only on a Foreign Mission basis.

In its wisdom, and owing to the exigencies of the situation, the Southern Baptist Convention has definitely united Home and Foreign Missions in its propaganda and this is also true of the Canadian Baptists. It is necessary, however, to the success of the movement that the line be extended no the soul and its Saviour.

While indirectly State Missions, Education, Church Extensions, and every other phase of church activity will be greatly stimulated by the movement, so that there will be a great advance all along the line, yet it would be an unfortunate mistake to turn the movement into merely a Laymen's Movement, for the fostering of every Christian enterprise. These all will gain more in the long run, by allowing Foreign Missions the pre-eminence in this movement.

Every creature has its enemy. Every movement its danger. The greatest immediate danger of this movement is in the elimination the word Missionary from the title. All evangelical Christendom can unite on an effort to evangelize the world in this generation, but will not and cannot unite in any scheme of domestic missions or education or church building. The cohesion of the movement is gone, the mement it embraces these other objects although of themselves of great importance.

There is great power and success in concentration, there is great loss in dissipation. Not only does the denomination that falls out of line lose effectiveness itself, but it jeopardizes the entire effort. Each denomination has been traveling its own way long enough. It is time now to unite in this historic effort to obey as one body the Command of the Lord.

Southern Baptists have agreed to double their gifts to Home and Foreign Missions eign Missions must be made quickly if we sions should receive our constant efforts humble efforts. My reason for leaving

-200

Fraternally yours,

J. Harry Tyler, Chairman Executive Committee. Baltimore, Nov. 22, 1907.

#### The Northwest Mississippi Bible Institute.

This meeting was held, by invitation, with Coldwater Baptist Church, December 3rd. 4th and 5th. While the list of preachers was not as long as some, still this was one of the finest institutes I have ever attended. The local attendance was very good, considering the busy season of the year.

The book of Romans was studied through the 8th chapter. Some special subjects were discussed by brethren, such as, Ephes. 3rd chapter. by B. F. Whitten. This paper evoked considerable discussion-all of course, in a friendly way. Some of us thought the paper indicated that the author was tinged with the "Higher Life" ideaall of which he most vehemently denied. He also taught that salvation is a processthus "We are saved-are being saved-are going to be saved."

Another special feature was a sermon on Election," by H. W. Rockett, of Charleston. This was as fine a presentation of the Baptist position as I ever heard. Brother Rockett believes in election, based not on fore-seen faith or goodness, but on the sovereignty of an allwise God.

Another feature was "The Distinctive Baptist Principle," by W. Alex. Jordan. "That differentiates Baptists from all other denominations is, "Faith Alone in Christ Secures Salvation.

The Baptists are the only people who do not put either a person or a process between

Our method was this: One brother was appointed to read a chapter, then he would take the place of an interrogation point, and the brethren would quiz him, thus bringing out all the great truths in a given chapter. Each chapter was treated exhaustively. J. W. Lee on the first chapter, was the finest I ever heard, as was Rockett on the eighth and Cinnamind on the third.

The pastor, Brother Whitten, did everything in his power to please his guests and he succeeded admirably. He will soon move to Coldwater and over-see the building of a handsome house of worship and parsonage, on the best lot in the town, given by Brother Boone.

My home was with Brother Whitten at Mrs. Clark's. Our hostess was Mrs. Irma McIver, assisted by her sister, Miss Effie. We had a lovely home and every attention one could desire.

Brother Dubois was chosen President of the meeting, and W. E. Lee, Secretary. The next meeting will be held with the Batesville church, J. W. Lee, pastor, at a

time yet ti be fixed. The community was lavish in its entertainment. God bless Coldwater and pastor. W. Alex. Jordan.

Clarksdale, Miss., Dec. 1, 1107.

#### Yazoo City.

I leave Yazoo City in a few days to take up the work at Prentiss. I regret very much the year left and extraordinary effots must be put forth in all the States and material my wife and I have been so happily reincrease in our gifts to both Home and For- ceived and kindly treated by both saint and sinner, and especially where the Lord has wish to succeed. Home and Foreign Mis- so wonderfully and signally blessed my

I want you to come and say the last over from now on, if we are to avoid a discour- is the run-down conditions of my health, which, I feel necessitates a change. I leave the church united and in many respects stronger. She has moved along nicely this year without the assistance of the State Board, and is able to raise the pastor's salary for next year, three hundred dollars.

We have received about one hundred and forty-seven members within the last fifteen months, about ninety of which were by baptism. Our membership has about doubled itself. Our collections, also, have been real good.

Yazoo City is a good place to live and a splendid field for work. I take pleasure in heartily recommending it to some good man, who wants to do some real good genuine work for our Master. Come along, brother. I extend to you the ha I of welcome and shall earnestly pray for your

J. B. Quin.

#### ELECTION.

#### Again Some More Already.

The other day I had occasion to speak with Brother Carter at the Baptist Orphanage. When he answered the telephone call, I said, "Is that Dr. Carter?" When he assured me upon his honor it was, I said, "This is Dr. Riley," and dead went the 'phone. It was some time before the operator gave us the line again.

For the past six months we have had diverse and sundry articles on predestination, electiin, foreordination, foreknowledge. fate, etc., until the brethren have run out of "soap" and have turned to (dis)cussing each other, thus trying to do as I did, "Dr." themselves. I think it is time to "ring off," and let the operator (the editor), give somebody else the line awhile.

Fraternally. G. W. Riley.

Jackson, Miss.

#### "X."

In The Record of Dec. 5th, on page 2 is an excellent sermon on "vital Christianity." The sermon is very readable, suggestive and instructive, but the letter "X" occurs in it 21 times. When I first began to read it, I couldn't make any sense out of the few first X's, but when I came to the word changeably lg anxtd.hit aibmbmai 12ai8 "Christ" written in full, and used interchangeably with the letter X, it came to me like a flash that the writer was once a student at the Theological Seminary, where they use this with many other abbreviated signs in a sort of "home-made" short hand.

This calls to mind a line written in red Ink by Dr. Broadus on one of my wsitten sermons "for criticism" in which I had made very profuse use of the letter X. The memorable red-inked line was this: "I think it shows more reverence in a sermon for others to read, to write out the word Christ, rather than use the letter X."

Fraternally. G. W. Riley.

Jackson, Miss.

\$100 Reward, \$100. The readers of this paper will be pleased to lears that there is at least one dreaded disease that setence has been able to cure in all its stages, and that is Caterrh been able to cure in all its stages, and that is Catarrh Mall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires a constitutional treatment. Hall's Catarrh Cure is taken internally noting directly upon the blood and nucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they ofter One Hundred Dollars for any case that they ofter One Hundred Dollars for any case that it fails to cure. Send for Ref of testimonials. Address.

## The Baptist Record.

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#### Cause for Thankfulness.

A. H. Ellett.

I thank God I am not a negro. Not in contempt; in the deepest sympathy. But I am thankful to God that I am not of the negro race a race with no record of might or of mastery of visions or of victory, of heroisms enacted or of hopes attained.

With no mornments of progress, so cities. of culture or savies of commerce, no high-ways threading the earth or harbors defy-ing the wrath of the sea, no world-famed mansions of the living or maussoleum for the dead no material pillar or pyramid, or triumphal arek.

With no book—no Bible or mythology, no Veda or Saga or Koran, no fiction or philosophy, no epic or lyric or drama, or any other ripe fruitage of the Godlike intellect.

No system or institution of science or religion, of edication or of ethics, no great system, social eivil or governmental Destitute of initiative—an imitation only.

Shining, if skining at all, by a borrowed light; elimbing if climbing at all, along a pathway already made; hoping, if hoping at all, that he may enter the door of hope after it has been openel by a stronger hand than his.

Mongolian.

with his slanting eyes and the backward demption, warring for the truth, and tri-look. Standing still in the twilight, look- umphing upon a thousand fields. I am glad I thank God that I am of the Anglo-Saxing back for a gleam of the sun on the I belong to the race upon the pages of on blood; more, that it was given me to be

it and cemented the stones in no temple of Manilla Bay. freedom.

I am glad I am not an American Indianwith no better vision before his eyes than to sign the Magna Charta under God's blue the long, dim aisles of the forest glades, where even the mark of his footfall is lost.

Caucasian.

I thank God that I belong to the Caucasian race, and to the Indo-European family of that race, to the Teutonic branch of that family, and to the Anglo-Saxon twig of that branch

Glad I was not born to the Hamitic family or the Semitic family.

Not an Egyptian, whose only boast is the memory of a civilization that is dead-a civilization that Isis and Osiris could not

Nor born an Arab—the panorama of whose history is as shifting as the unstable sands over which his aimless feet for the centuries past have trod, and whose hope for the future is no more substantial than the mocking mirage of his desert.

Not even to be a Hebrew-with Abraham, Isaac and Jacob-with his exodus from Egypt and his conquest of Canaan-with his tabernacle in the wilderness and his temple at Jerusalem-with his warrior, prophet, priest and king-and yet a man without a country-standing at the helm of no ship of state, leading the van of no great advance, looking to the future for the coming of a Christ that will come again to.

Draw the line-on that side Abraham. Isaac and Jacob, Moses and Joshua, Deborah, Daniel and David, Samson, Saul and Solomon in all his glory—the song at the sea and the shout at Jericho, the pillar of cloud by day and the pillar of fire by night, the brazen serpent and the burning mountain-victory in war and the voice in the wilderness. Put all his triumphs of mind and morals and might, all the splendor of his spirit and all the pomp of his material achievements upon that side the line-I cast my lot with gratitude to God on this side with the Anglo-Saxon blood.

#### Mastery of Nature.

-I am grateful to God that I belong to the race that has shown itself the master of nature and the master of men, that has leveled the mountains, and sounded the seas, and tamed the lightning, and harnessed the winds; and weighed the planets and solved the mysteries of the suns.

The Seven Wonders of the Ancient World! Brooklyn Bridge is greater than the Hanging Gardens of Babylon. The cogthe pyramids of Egypt. A thousand buildings in this republic that would eclipse the Temple of Diana at Ephesus. One locomotive is greater than the statute of Jupiter Olympus. Washington monument is one hundred and fifty-five feet higher than the leum of Hellicarnassus that has shown it- ing the threshold, with the altar of God by mountain tops of the past; sitting about whose history is written the battle of Bosthe sepulcher of a buried glory, for which there is no restriction day.

Glad I am 1st a fossil Chinaman, nor a ferocious Turk, to look back along a path-

blood that stained the soul of him who shed rev and Buena Vista, of First Manassas and

Government

To the race that forced a recreant king sky at Runnymede, that forced King Charles to grant the petition of right in 1628, that brought King William to sign the bill of rights in 1689, the three great books that make the Bible of English liberty.

That instituted trial by jury and the habeas corpus, and wrote with the sword for kings to read-"Taxation without representation is tyranny."

That repudiated the "divine right of kings," and burned the papal bull at the gate of Wittenberg, and wrote the Declaration of Independence.

That repudiates Plato's ideal republic. and believes that the state was made for man, not man for the state.

That governments derive their just powers from the consent of the governed, and that the individual citizen, be he rich or poor, royal blood or lowly born, is himself a sovereign in the government which he has made, and which he may unmake.

Literature. I thank God that I belong to the race upon whose bright annals are written the names of Caedmon and of Chaucer, Milton and of Shakespeare, Cowper and of Young, Brown and of Burns, Shelly and of Keats, Coleridge and of Wadsworth, Tennyson and of Browning, Longfellow and of Lanier, Addison and of Steele, Ruskin, Carlyle and Emerson. Of Hume and Hallam, Gibbon and Greene, Mosheim and of Buckle and Bancroft.

Of Locke and of Leibnitz, of Huxley and of Hamilton, of Isaac Newton and of Adam Smith, of Darwin and of Tyndall, of Spencer and Maury, and Humboldt and Edison. Such masters in the realm of romance as Goldsmith, Scott and DeFoe, and Dickens and Thackery and Eliot and Bulwer. Music.

Such sovereigns in the kingdom of sound as Beach and Bethooven and Mozart and Haydn and Schubert and Schumann and Wagner and Weber and a hundred more whose melodies shall live to mingle with the latest sigh of the Anglo-Saxon song.

Oratory. I belong to the race that produced such orators as Edmand Burke, and Pitt and Fox and Sheridan and Grattan and Curran and Robert Emmett and Patrick Henry, Webster, Clay and Calhoun, S. S. Prentiss and Henry Grady.

Such ambassadors for God as Richmond Baxter and Thomas Fuller, Jeremy Taylor wheel road of Pike's Peak is greater than and Isaac Watts, Wesley and Whitfield and Knox, Spurgeon and Moody, John A. Broadus and Sam P. Jones. Home.

Beyond it all I am grateful to God that belong to the race that through the stress of all its history has fixed its heart upon Pharos at Alexandria. A thousand ships the individual home. That through it all upon the sea, any one of which is greater and with it all and by it all the Anglo-Saxthan the Colossus of Rhodes. A single or- on blood has sought to build a home with phans' home is greater than the Mauso- the snow white wreath of chastity crownself the master of men, routing them in the fireside, with the crown of a queen on I rejoice today that I am not a Chinaman battle and ruling them for their own re- the mother's head as she rocks her baby to

way red with the blood of innocence- of New Orleans and Lundy's Lane, Monte- womankind, and the fear of God alone, we

shall preserve our traditions and control our de tiny, just as long as the waters shall run to the sea, and just so long as the roses shall bloom, or an Anglo-Saxon heart shall 1 4121

Dec. 19, 1907.

College Tidings.

Yes, we are having the best attendance in the history of Mississippi College. 435 students have been enrolled. The Financial Panie came on about 30 days after we opened, and of course, has kept quite a numbero from entering. We will reach Christmas with about 30 more on the roll than we had at Christmas last year. I am sure that we hever had a better behaved, and more studious student body. We want 65 more students to enter between this and the close of the session. We shall expect a number of new students the first of January.

Our new buildings are magnificent. matter of paying for them. however, has weighed down upon the President of the College mightily. Over 2,000 subscriptions were due the 1st of November; the panic came, and about two-thirds of our friends failed to send in their payment. The President has had to lose sleep studying how to make financial ends meet. He has had to use all the Building Fund, and all the General Fund. and in addition to that, has had to borrow at the banks, in order to meet bills that were due. If friends had known this, some of them would have strained a point and paid their notes when they were due. Cannot some of them come to our help now? On Jan. 1st, the report must be made to the General Educational Board. What we receive from them in January will depend on what we have collected since last January. My brother, if you delay your payment beyond the first of January, you force us to wait a whole year for money from New York. which we very much need now.

Come to our help if possible. Your servant, W. T. Lowrey.

#### The Young Preachers.

Last session there were 65 young preachers in Mississippi College. This was a very much larger number than was ever before enrolled in one session. About two-thirds of them received help from the Board of Ministerial Education. The help given by the Board ranged from \$35 to \$75 per student. While the number of students greatly increased, the contributions received by the Board did not increase; consequently the Board came out at the end of the sespenses. Since the Convention the Board has not been able to reduce this debt, expenses having been equal to the contributions.

We have entered this session with over 50 Ministerial Students. We might have had other if I could have encouraged them to expect the help they needed.

There is great need of larger increased contributions to Ministerial Education. The vast majority of our churches give nothing to this cause. Many churches that give liberally to Missions, give nothing to Ministerial Education. The Board is iarrying a there, and never feel it the least bit. What heavy debt and paying interest on it.

Brother A. J. Brown of Aberdeen, writes. "The Spiritual attitude seems to be like the financial condition, difficult to arouse. Both seem to be lying dormant. Aberdeen church is about as usual, at ease. Brother Gambrell said once that such a state was dangerous, and I think so. The Scripture says because they were neither cold nor hot, there was woe pronounced. I am. hoping I shall see a different attitude during the coming year. Our pastor, D. W. Bosdell, seems to be doing his best. I pray the Lord may be honored and the people greatly revived during the coming year.'

Of Such Is the Kingdom is the title of a book which has recently reached our Review Table. It is written by Richard L. Metcalfe, and published by the Woodruff-Collins Press, Lincoln, Neb. Mr. Metcalfe is associate editor with Hon, William J. Bryan on the Commoner. He is proving himself to be a fine writer, and every one of the 38 divisions of the book is well conceived and well wrought out. The innocent picture of a little child and the line, "And a little child shall lead them," constitute the frontispiece. The book will be a great help in any home.

Both Rev. W. E. Borum of Greenville and M. K. Thornton of Starkville have reversed their decision and the former will not go to Rustin, La., nor the latter to Glöster but each remain in his present pastorate.

From Pastor W. R. Cooper, we learn that Evangelist T. T. Martin is conducting a great meeting at Itta Bena. There have already been many conversions.

We feel that it is important to emphasize what Dr. Lowrey says in this issue about the payment of notes past due on the Building Movement. As he says it has been necessary to exhaust all available resources to meet the expenses of erecting the Dormitory, and the money is badly needed to prevent an accumulated interest debt. Also every dollar we are short on payment of our notes due, means a corresponding shortage in our receipts from the National Education Society. Let every one, who can possibly do so, see to it that future. his obligation to the Building Movement shall be met by January the first. In this sion about \$800 in debt, on running ex- case a dollar will do double duty. Let's make a heroic effort.

In the Light of Dr. Lowrey's statement concerning the condition of the fund for ministerial education, we would suggest that all of our churches which have not done so, take a collection for this important object. It would be a great mistake for us to allow any of the half hundred young preachers now in college to leave college for lack of money with which to pay board. Our churches can keep every one of them churches or individuals will lead out in I state the ease, and appeal to the pastors this high privilege of helping to prepare to see that the situation is corrected. those whom God has called to the work of W. T. Lowrey. the Gospel Ministry?

Editor Scherer of the Starkville, Mississip pi, Southern Farm Gazette, asks us to correct the published rumor that he is to move to Raleigh. He will remain in Starkville, will maintain the regular Gazette office, and will continue his work by which The Gazette has become the leading paper for the farmers of Mississippi, Alabama, Louisiana and Arkansas; and everybody wishing to reach The Gazette may address it at Starkville as heretofore.

Rather than spend \$10,000 for a fully equipped outfit, however, Mr. Scherer has arranged for offices in Raleigh, making an advantageous contract for printing the paper there during 1908, and the first number of the new enlarged and improved Weegly Gazette, just issued, bears out the promise to make it the best farm paper ever printed for the Lower South.

We did hope some weeks ago to be able

to publish all the brethren might wish to say on, about and around the doctrine of election and kindred subjects. But as we now have on hand 86 unpublished articles. besides about 40 which have been published, we despair of reaching the end, unless we leave out all else for three or four months. In justice to other matter which ought to be printed, we are convinced that the time has come when this discussion must cease. If the brethren will allow us to keep their articles, we may use them occasionally. If they wish them returned, and will send postage, they will be returned We would not for anything wound the feelings of any brother, for all have meant well. It is purely in the interest of the cause we all love that we have decided on the course above announced. So far as we see the situation, no one will be done an injustice by bringing the discussion to a close. We trust that no brother will insist on his article being published. The matter must stop somewhere, and it seems to us that now is the best time to close it. We have two articles in this issue about as far apart as two Baptist preachers could well get. Now let us all agree to stop writing awhile on this subject and put in some faithful study on it preparatory to some more good articles some time in the

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A Plea.

I mean a ple for "The Philadelphia Confession of Fath;" or that part of it which treats of the "decree" of God. There is danger sometimes of condemning things before their ments have been seen or carefully sought after. Let us do no injustice of this kind to this venerable and respected document. Let us give a fair hearing before passing adverse judgment upon it; if not for its own sade, at least for the sake of our sinful acts, then he must wait to see what fathers who made it. I give here as much of it as is necessary for my purpose: "God hath decreed in himself from all eternity. by the most wise and holy counsel of his own will, friely and unchangeably, all things whats ever come to pass; yet so as thereby is God neither the author of sin, nor hath fellows by with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established." There is nothing here that my reason or my conscience objects to. It seems to be a concee and truthful setting forth of things as they are revealed in human his-tory; so apt, is to inspire one with the wis-dom which produces it.

Two-things are clearly set forth in this declaration: 111) The sovereignty of God and (2) The Free moral agency of man. Whether these two things are reconcilable. the declaration does not assume to say, but satisfies itself with a simple statement of the fact. Every man feels that he is free and responsible when he acts, and that God is over all, This is what the confession teaches, and to read any more into it is to pervert its teaching, and do injustice to its framers. There is a law in polemics: to allow each one to interpret his own position, and to ascribe to him nothing which he disclaims, and which could not be drawn from his teachings by a reasonable inference. This law will apply also to docu-ments. Suppose we should disregard it in our interpretation of the Bible? Suppose, after we have considered such Scriptures as "The Lord hath made all things for himself; yea even the wicked for the day of evil," and 'Therefore hath he mercy on whom he will have mercy, and whom he will, he hardineth," we should ignore such as these: "As I live saith the Lord, I have no pleasure in the death of the wicked," "O, Israel, the hast destroyed thyself; but in me is thise help," and shut them out of the court of our judgment, how could we hope to obtain a correct idea of God's character! There is no contradiction in God's character or his word. The severe arraignment of man, in God's word, is self-invited in man's character. The "Confession" declares only this-nothing less, nothing more and we should not read anything into it which the framers did nit put into it. To no it is a clear Biblical presentation of God's sovereignty, and man's free agency, and there is nothing in it at which my consciences ebels.

Defense.

d has a plan in the world. I suppose all God and his pan, Cannot God interfere to arrest the influence of sinful acts, without his interference being called into question? whose hands the reins will not become tangled, than to the fallible judgment and inconsistent will of man. When Joseph's brethren sold him into slav-ary, their part in the matter was done. They to exalt man above the position in which

blessing to the country, and glorified himself through it. By doing so, did he infringe on their freedom, or destroy the moral obloquy of their act? By no means. It was so too, in the case of Judas betraying Christ, that the "determinate counsel" of God with regard to Christ was brought to pass; and vet for that reason, the character of the act was not changed for Judas went "to of morals, before he can form his plan for the government of the world. Did not God take sin into account in forming his plan, and will not sin be made to glorify him? Or will it be an eternal dishonor to him that sin was allowed to come into the world and mar his work? The "Confession" says sin shall glerify him; and I believe the "Confession" and the Bible are at one on this point. Of course, it means the sentence he shall pass upon sin and its punishment, and not his condoning it. Did not the wickedness of Pharaoh result in the glory of God? Did not God "get honor" of him, when the nations trembled at the advance of Israel, through a knowledge of what God did to him at the Red Sea? Is there any event in this world which will not finally add something to God's glory under his directing power and wisdom? In so far as it will not be so, thus far will he seem to have failed of his purpose. God does reckon with sin in his dealing with the world. It is one of the factors that must be considered in the great moral problem. The Psalmist says: "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." The restrained and the unrestrained wickedness of the world, through his shaping, shall in some way, work out to his glory. God does not produce the wrath, but he makes it subserve his purpose. The "Confession" and the Scriptures are agreed in this. Shall we find fault with the "Confession" and the Scriptures for teaching this? How else is sin to be dealt with? The demands of liberty are satisfied when man acts through choice. After the act has been committed it has passed beyond his control. If God controls the act, or rather its influence, after it has passed beyond man, he does not thereby curtail man's freedom. This is God's universe, and nothing can happen in it without his permission; or if things do happen in it without his permission, then he is not Sovereign. God's plan in the world must embrace all events, and all the acts of man-good and bad-else it would be neither perfect nor feasible. Though God does not cause sinful acts, he must curb their influence, that they may not derange his plan, and thwart his purpose. This must necessarily be so. How could God run this world if forces are let loose in it which he could not control? Otherwise chaos would result. While man acts freely, the sphere of his action has its limitations. The sweep of God's government stretches beyond the God is the great Architect of the universe, reach of his influence. "Where wast thou when I laid the foundations of the earth?" intelligent people are agreed in this, for it God says this to us as well as to Job. He goes without saying. Must God let sin did not ask our permission, nor consult us play havoe with his plan, in order to esabout his plan, nor take us into counsel. tablish man's free angency? Is not the It is better to risk the government of this "natural man's prone to sin, opposed to world to the wise and unchangeable God, in

acted freely. God turned the act into a his limitations place him, at the expense of God's sovereignty. It is said that God can not do such and such things because he would infringe on man's rights. If this is true, then man is standing in God's way and blocking his path. It is admitted, I suppose, that God has decrees. Decrees are necessary to his purpose. His decrees are of two kinds, (1) positive, where he brings direct influence to move men in a certain direction. "What was I that I could withstand God?" was Peter's apology for preaching to Cornelius, when called to account by the Jewish Christians. Under this positive decree all the chosen ones are brought into God's family and saved, and it is irresistible. (2) Permissive or indirect influence, when man is allowed to act according to his natural inclination, without interference on God's part. In the nature of things this is as much a decree as the other, because nothing can happen without God's permission—not even the falling of a sparrow. Under this permissive decree, sin came into the world, with all its evil consequences. All things, good and evil, come under these decrees. It would be an easy matter, with an open Bible to show that God does press some men into certain courses, while others are left to their own inclinations, without interference. Take Abraham, and Moses, and Gideon, and Elijah, and Paul. They were moved by God as the world was not moved. If all men had been treated as those were, the course of the world had been different. Have we anything to say against this way of proceeding on God's part? Could we offer some suggestions of improvement on his way? Would it not be better to distrust our own reason, and consent for the allwise One to direct the affairs of the world? Before the Baptist Congress in London, our own Dr. Mullins laid down some axioms for general acceptance among Baptists, and the "Theological axiom" was this: "The holy and loving God has a right to be Sovereign.' So say I, and so we all ought to say.

H. W. Rockett.

#### The Faces of Our Missionaries.

The Foreign Mission Board is preparing a large group picture showing the faces of all our missionaries, giving the name and field of each one. The group is printed on a sheet of heavy paper, twenty-eight by forty inches, suitable for framing or hanging as it is in the Sunday School room, ladies' parlor or some other room of the church. It will be of peculiar interest to all who love our missionaries and the great cause in which they are engaged. It will have, also, an educational value, as in this way our people will come to know the faces of our great band of brave workers.

The picture will be distributed in two

First. We agree to send one of them to every Sunday School superintendent who will agree to observe Foreign Mission Day in the Sunday School on January 19th. We have a most excellent program for this day, and we would like to have the day observed in every Sunday School in the Southern Baptist Convention. Let each superintendent who would like to have one of these pictures for his Sunday School send us his name and address.

Second. We will give one of these pictures to any one who will secure for us five new subscribers to the Foreign Mission Journal. Our people are manifesting great interest in Dr. Willingham's letters from the Orient, and since these letters are to run

for some months, we are anxious to increase tion-(eklogan) is not used once the circulation of the Journal, so that many more people may get the benefit of them. Any one desiring to secure a club will be supplied with sample copies of the Journal by sending us a postal card stating that fact. and not "according to the foreknowedge of William H. Smith

Dec. 19, 1907.

Editorial Secretary.

Election.

D. W. Bosdell.

This is a subject upon which much is being said-some sense and the remainder not. Some of the brethren are writing, being guided altogether by what has been written and not at all what the Scriptures say. Others in their replies are very unkind in their criticisms. I shall not criticise any one but confine my investigation to the Holy Scriptures upon this question. When I say I shall confine myself to the Bible I do not mean quoting the Word simply-a parrot can do that-but I shall endeavor to produce and deal with all the passages where God's idea underlying the passage is that of election. That is election as it is usually understood, referring to God's arbitrary choice of some to eternal life and the remainder to personal and eternal death.

The Old Testament.

We cannot use the Old Testament upon the subject,. This consists of types, shadows. figures and prophecies, and not in a revelation—the revelation is to be found in the New Testament. Hence we are not warranted or even permitted to use this part of the Bible to establish a doctrinal postulate. We may use it as illustrative matter to the revelations of the New Testament, but under no other circumstances touching this question. Hence, I pass it.

The New Testament. 1. The Synoptic Gospels-(Matthew, Mark and Luke). In these we fail to find the term election-(eklogan). They do not use the word once. They use the term "elect's sake"—(eklektous) in Matt. 24:22,24,31; Mk. 13:20,27). These expressions should have been translated the chosen or the saved, since the reference is invariably to those whom the Spirit will call to God through Christ. Now, for any one to inject into either of these passages, or this passage, because it is one reference, the idea of election as understood today, is to fail to get God's idea and cruelly misrepresent the truth and misrepresent the Word.

2. The Writings of John-(The Gospel. three Epistles and the Revelation). The term elect or election (eklektos, eklogan). are neither used (in the Revelation or his epistles for once, I do not consider his second epistle and first verse. Here we find the "elect lady."-(eklekta Kuria). This expression has baffled all expositors of the Bible and none are agreed as to how it should be translated and what it means. All certainly must agree that it is not pertinent to the question of election. His Gospel. In this we fail to find the term election -(eklogan). It is not used once, The kindred words-choose, chosen-(exelexoto) we find in chapters 13:18; 15:16). When we get the divine idea underlying these expressions we must see it to be foreign to the question of election and by no manner of interpretation can be made to apply to it. We pass the entire writings of John because he does not use the term or refer to the matter. This is indeed very strange. If election is a Christian doctrine why did Christ fail to refer to the question? Why is it not once referred to in the Gospel or writings of John?

3. The Acts of the Apostles and epistles of James, Peter and Jude. The terms elec-

this section of the Bible. The word "elect" -(eklektois) is found in (1 Peter 1:1. 2 Peter 1:10). Correctly translated would be-"elect who are sojourners"-(Rev.)-God."-(A. V.) What was God's idea with the apostles' expression? He was regarding all whom he addressed as subjects of His saving grace. The expression corresponds to the Old Testament use of Jehovah's peculiar people-(Is. 65:9,16,22; Matt. 20:16; 22:14; 24:22,24,31; Mk. 13:20,27); also (Luke 18:7). Certainly a critical study of these passages will disclose the fact that personal and individual election to life or death is foreign to the Lord's idea. Acts of the Apostles. In this book we fail to find the term election. The word elect-(ekloga) is found in (Acts 9:15) and translated -"chosen vessel," with reference to Paul's choice for the work of a missionary. Consequently outside of the writings of Paul the matter is not referred to. It is possible to quote Scripture and make all kinds of cruel butcheries and applications of texts that are wholly unwarranted, but if the question as understood today is referred to by any one outside of Paul's writings, let such a passage be produced.

4. Paul's Writings-Election (eklogan) is used three times in Paul's writings-(Rom. 9:11: 11:7: 1 Thess. 1:4). The word is fiund in a form in (Rom. 11:28). The term is found nowhere else in his writings. These expressions do not refer to individual salvation or damnation, but to Israel's national and religious conceit-(Rom. 9:11; 11:7). In (1 Thess. 1:4)—the following context vs. 5-10) explains the expression, i. e., that their lives proved that God's choice was not

in vain.

Elect-(ekloga) is found twice-(1 Tim. 5:21; Rom. 8:33). To be found nowhere else. In each of these we encounter a difficulty. In (1 Tim. 5:21) we have "the elect angels"-(eklekton aggelon). (Rom. 8:33) we have 'God's electeklekton. Theou). In these Scriptures we fail to get anything further than a reference to the chosen—the called—the saved. In (Rom. 9:11) we have "That the purpose of God according to election might stand not of works, but of him that calleth.'-(a kat' eklogan prothesis). Study the Greek expression. It can mean most naturally translated-"that the purpose was so formed that in it an election was made the opposite to merits or rights."

Let us notice-1st. Paul uses the terms, "the called"-(klatoi) and chosen.", eklatoi)-almost indifferently and this prevents close critical study in many places in his writings. A critical study of his writings will prove this fact to you. 2nd. The subject of election as understood today was not an agitated question, even if it existed at that time. As the apostles made deliverances upon these agitated questions-(1 Cor. 7:1-40; 15:1-58; Rom. 1:15-11:36)—we need not expect it upon this one. This accounts for its absence. Chapters 9th, 10th, 11th, of Romans deal altogether with another matter.

The conclusion of all this investigation is: Election as we understand it today, referring to God's arbitrary choice of some to personal individual and eternal salvation, and the remainder to personal, individual and eternal damnation, is not taught in the word. There is not a single passage in the entire word, if we get God's idea underlying the passage that can be made to teach so repulsive and dishonoring a doctrine.

There was a question, however, much ag- original Greek.

itated at that time-i. e. That the Jews as a nation were God's peculiar people-chosen elected and because of that choice or election God could not consistently reject them. "With the Jews all the Jews were elected, and all others reprobates." The design of the epistle to the Romans was to unfold the doctrine of justification by faith as against that of works as was held by the Jews. Hence the election of Judaism to Christianty. "Thus it was: either to affirm God's faithfulness to His own election and deny the Gospel, or affirm the gospel but give the lie to the divine election and faithfulness."-(Godet). Paul must face the question and this he did in these chapters-(9th, 10th, 11th) of Romans. These chapters must be studied as a whole or the reader will be drawn to a one-sided conclusion touching God's teachings. The discussion in these chapters fits perfectly into this question. It is aimed at the Jews' national and religious conceit. "It was designed to show them that, notwithstanding their claim to be God's elect people, the great mass of their nation had been justly rejected of God; and further that God's elective purpose or choice included the Gentiles. The Gospel rejected those who believed not. This the Jews claimed could not be done, if God be true to them. This entire deliverance by Paul is to this question-to one people, not two-the potter had one piece of clay, not two-to the Jews as a nation. That there is a divine election-"The act of God's holy will in selecting His methods, instruments and times for carrying out his own purposees"-is a fact of history and of daily observation. Thus His election embarces the choice of certain men for certain missions in the world-i. e., the prophets, Cyrus, John the Baptist, the Apostles, Luther and "ad infinitum." This appears in the natural endowments of men; in the distribution of those advantages that minister to the strength of nations; in the inferiority of one people to that of another. These are and were because it thus pleased the Lord.

But the question of salvation-personal and individual salvation, or personal and individual damnation-the Gospel puts it to hinge upon human freedom. Human freedom is a fact in the divine economy tio obvious to need roof. It appears in the utterances of Paul himself; it is carried on in the entire drift of the Scriptures. In the Holy Scriptures man's moral choice is asserted, assumed and appealed to; punishment is clearly shown to be due to man's own obstinacy and disobedience. Damnation is shown to be the cause of a failure on our part to believe (Mk. 16:16), and salvation or eternal life the result of our exercising faith-(John 3:16,36). But "if human destiny were fixed by an unchangeable decree, the exhortations to come to Christ; the cautions against moral lapse; the suggestions that because of such moral lapse we often loose blessing from Him; These would assert themselves as a stupendous force, a collosal and cruel satire." (W. S. N. T. Vincent).

Now should this article evoke replies, I covet but one thing, and that is that such replies not consist of quoting Scripture that is wholly irrelevant. This is often sacriligious because such is an effort to make God teach what he does not teach? All that is necessary is to give the passage where the text and context teach that God has elected some to personal, individual and eternal life, and the remainder to personal, individual and eternal death, and where such a passage is a true translation of the

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#### DON'T DRINK.

A Liquor Man's Solution for the Saloon Question.

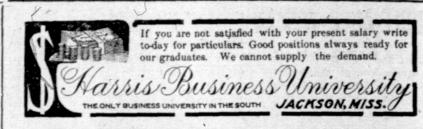
For the purpose of considering the present reform movement among the New Orleans saloon men, a meeting of the Executive Committee of the Louisiana, Liquor League will be held this evening at the Retail Grocers' Association Hall, at the corner of Poydras and Magazine streets. It is probable that some action for the betterment of the busiess will be taken at this meeting. Among the saloon men who

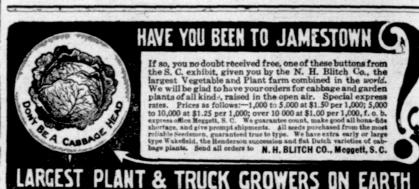
vent on record yesterday on the prohibition question was O. uares, proprietor of the Crescent Hall Cafe, and several smaller places. He said:

"I am not in favor of abolishing the barrel houses of which we have heard so much lately. I think everybody should be given a chance to make a living.

"I am in favor of reform, however, among the churches. I think this would do much more good than trying to reform the saloon men. If they think it is wrong for people to drink, let them go out and reform the people so they won't drink, and if they succeed in doing this, why, saloon men will have to get out of business. According to my ideas, this would the way we did 30 or 40 years be the better plan for them to ago.

reform the drunkards and leave ute breaker. the saloon to tempt them,; that is







But we have learned better Let's not work for prohibition sense now, and while we practice less, but follow Mr. Saures ad- moral suasion for the drinker, we vice and work for total abstin- want legal suasion for the seller, ence the more. It will not do to and personal suasion for the stat-

Mrs. Winslow's Soothing & rup

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## MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

Dec. 19, 1907.

#### SYSTEM IS CHANGING

Help is Needed, to Strengthen the On gan, and Constitution for the Strain They Have to Endure.

#### HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful Sodom of Mississippi, it is to change, and the change is bound to Mississippi what Mobile is to Alaffect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for comen is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Bagguley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength son. us both. We are new women since using

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for SIOO MAKES YOU A BOOKKEEPER OR advice are kept sacredly confidential and STENOGRAPHER; It pays board, and stationery Positions replies sent in plain sealed envelope. Address Ladies' Advisory Dept.. The Chattanooga Medicine Co., Chattanooga Chattanooga Medicine Co., Chattanooga Of highest character. No better courses of highest character. Only 25 schol



## VICKSBURG.

Mr. Foster Says He Will Fight Prohibition Move.

Special to The Times-Democrat, Vicksburg, Nov. 21 .- T. R. Fos ter, representative to the Missis sippi legislature from Warren ounty, will make a fight against he Prohibition move, and he expeets the support of all the War en county representatives.

"I believe the great majority of the people in this county be lieve in the present local option law, and I would do all in my power to see these statutes are not changed.'

The prohibitionist can take warning of the above declaration from the representative from Warren county. Vicksburg is the

The whisky men dominate the politics of Warren county, and about it: ou may expect the men in the egislature to go their full number of men, but they will ever get a Mississippi woman to o to Jackson for them and the erpetuation of the iniquitous

The Temperance lesson for this narter is very fine. It sets forth he fact which must be back of ll our convictions as to moral is tes: We cannot evade responsi

We may evade responsibility so er as the present is concerned, ut there is a time in the future t least when we must face our esponsibilities.

The whiskyites of Mississippi ave no show in defeating the Statutory Prohibition Bill for he State, and the Distillers' and Brewers' League will not render hen national aid to use at Jack-The Liquor Dealers' Asnicely. Cardui has been a God-send to ociation of the State will, of course, do all they can, and we should not fail to work.

W. H. Patton.

tuition, and stationery

WALDEN'S BUSINESS COLLEGE, anywhere at any price. Only 25 scholarships at reduced rates free penman-ship course. A delightful winter resort. Write to-day to L. R. WALDEN, Pres

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My Mild Combination Treatment uccess. Hundreds of testimonials. lorsed by physicians, ministers, ous growth, and the constitutional treatent eliminates the diseases from the wstem, prevents its return. Write for Free Book. "Cancer and its Cure." No natter how serious your case, no matter how many operations you have had no matter what treatment you have tried. do not give up hope but write at once Dr. Johnson's Remedy Co..1235 G a d Ave., Kansas City, Mo.

keeping Ayer's Cherry Pectoral in the hous ready for colds, coughs, croup, bronchitis. he says it's all right, then get a bottle of it at once. Why not show a little foresight in such matters? Early treatment, early care, We have no secretat We publish he formulas of all our preparations.



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Provided you will build a home with it. Our proposition appeals specially to wage earners and property investors. You can pay it back at \$7.50a month plus interest which decreases each month. The same will apply where persons wish to purchase homes already built, either in country or town, or to lift mortgages. Write at once. Southern States Trust Co., Colombia, S. C.

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Read what Dr. John L. Johnson of Clinton, Miss., bas to say

Clinton, Miss., Jan. 20, 1906, I used the "SOUTHERN" WOOD FIBER PLASTER in my ength against prohibition, and residence recently built at Clinton, Miss. I am delighted with it, and hey may be able to control a think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON. For prices, address,

'Southern' Wood Fiber Plaster Co., JACKSON. MISS.

## THE PARIS COMMERCIAL COLLEGE

ilities. The first verse of the scripture lesson, so then "every equipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction. The best board is sequipped private office and given individual instruction.

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Julia T. Johnson, Editor. Pa O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss). WOMAN'S CENTRAL COMMIT.

Mrs. J. A. Hackett, Meridian, President of Central Committee. Mrs. W. R. Woods, of Meridian, Secretary of Central Committee.

Mrs.

Mrs. Martin Ball, Winona, President of Young Woman's Auxil-

Officers of Annual Meeting. President, Mrs. W. A. McComb loster; Vice-President, Mrs. J. cording Secretary, Mrs. W. F. Yarborough, Jackson.

#### If I Could But Know.

If I could but know what word or deed Of mine had helped a soul need.

given comfort, ceased Had smark

oor, tortured aching heart. With what rare joy my heart

If I could know! If I could know!

If one should whisper in my ear, Your words have made me stronger, dear,
To fight this evil thing within,

That leads me often into sin," Life's darkened ways would light-

If I could know! If I could know!

Each day

He sends the answer to When I into his presence go,

Then I shall know! Then I shall three months, a recital that know! -Marion Paelps, in The Advance.

Winona Miss. Dec. 5, 1907.

Mrs. J. L. Jahnson, Dear Siser:-It seems well at December 13th. the close of the year to review the We have had our first meeting work done by the different Wo- in the beautiful parlor of our new man's Missionary Societies in our church, and hope to dedicate it

churches, that we may gather new and to consecrate our lives anew zeal for the coming year, and to to God's service; for He has see wherein our work may be ad- blessed us far beyond anything vanced and our methods im- we had ever hoped for. proved.

ed to write you, for the columns at our dedication, and regret that of the Baptist Record, a summary you had been in the city, and we of what has been done by our failed to know of it, as we

last September

State will not think we do this mon, "In His Name." but have endeavored at all times I am. to heed the voice of the Master. whenever He has called us to

We have done no great things, or Jesus Christ."

For convenience, we have the women of our church divided into W. S. Smith, Meridian, four different societies, and the Salcons pa young women into a Young Woman's Prayer Meeting, our older women uniting with the sisters of all denominations in a Union Prayer Meeting.

We have the North, the East the Central Societies and a sec-Gratherry, Halehurst; Re- retary and treasurer for each one. with Mrs. Alice Boothe Drane as our General President. ,

We have the Young Woman's Auxiliary, with Mrs. Harry Watts AND BUILD UP THE SYSTEM. as president. Mrs. Martin Ball, Take the Old Standard GROVE'S our paster's wife, organized the S CHILL TONIC. You Auxiliary soon after coming inknow what you are taking. The formula is plainty printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and childthan any in our State, indeed to the indefatigible energy and zeal of sister Ball do we owe much of our success in the good work done by our membership within

the past two or three years. The North, East and Central Societies have contributed since the first of last September \$10.06 to Home Missions, \$40.00 for a church building, \$116.00 on the get to Canal street on without building fund and the new carpet, and \$57.85 on our box for the Orphans' Home.

the ladies' parlor, and \$100 on the leans." The State can decide for carpet. We have our monthly the city and force prohibition. missionary meetings in the church, when all of the societies comestogether, and a general report is made of the month's work ask the Lord to bless by the secretary of each division mine to fruitfulness, , We have our weekly meetings in And though I know not how or the homes of the members where we sew on quilts or fancy work. my we sell these and put the proceeds in the general treasury.~

We have had during the last brought us \$50.00. The Young Ladies' Prayer Meeting has had a fancy work bazaar, and took in \$40, and we are now planning for an oyster supper to be had on

Therefore I have been instruct- had you and Dr. Johnson with us d to write you, for the columns at our dedication, and regret that

Commercial College of Kentucky University of the write you, for the columns at our dedication, and regret that

united efforts since the first of would have been so glad to have PILES CURED AT HOME BY NEW you with us, and make us a talk We hope the sisters over the about the work we have in com-

in a spirit of boasting, for "God With many prayers for the forbid that we should glory, save work of our Woman's Departin the cross of our Lord and Sav- ment, and for the Baptist Record,

Your sister. Mrs. Ada Barlow Trotter.

#### New Orleans.

The figures of 1907 as to the number of saloons will be about

Saloons paying more than minimum license ...... Saloons paying minimum license to Sept. 18th ..... 1,535

Saloons that had not paid to license because of legal questions .....

Saloons paying license Sept. 18 to Dec. 31st (estimated) ...... Blind Tigers paying U. S.,

but not city ...... Licensed saloons 1,692, blind tigers 260, making a total

One to every 33 inhabitants, and they are still applying and the to grant one under a college.

The citizens are being aroused enough to protest, that is about our zealp-'n aiA9aR9R9 aiRAaiR all they can do before a city Granulated Sugar 75c council that is indebted to the saloon and saloon bums for their election.

The Times-Democrat has be ome aroused and fighting the saloon under the college, and the editor thinks there should be one memorial window in our new street that ladies could have to saloons.

Dr. Warner, Episcopal minister, preached against evils existing in the city, especially the race-The Young Women's Auxiliary track. He thinks "that prohibihas contributed \$7.20 to Home tion is impossible and impracti-Missions, \$25.00 for windows in cable for the city of New Or-

## Livers Exchanged

If the active liver of the cod-fish could be put into the place of the torpid liver of the consumptive it would probably do him a world of good. Next best thing is

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of Cod Liver Oil. Almost as good as a new liver. The great power of SCOTT'S EMULSION as a flesh-pro-ducer proves that much of the activity of the cod's liver is contained in every

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blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for locality if requested. Immediate relief and permanent cure assured. no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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Tickets on sale Dec. 20th to 25th, also Dec. 30th, 31st and Jan. 1st, 1908, good for return Jan. 6th, 1908.

#### RATE One and a third fare. Plus 25c. Round Trip.

nac and East of Mississippi River ineluding Washington, D. C., Cincinnati, Ohio, Atlanta, Ga., Chattanooga, and Nashville, Tenn.

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Entirely new. Just off the press. Artistic, suggestive, thoughtful. More effective than tracts. Convert the erring. Encourage and strengthen. Mail to your friends. Set of 15 cards for 25c, or 30 for 45c. Money refunded promptly on request.
Southern Post Card Agency,

Lexington, N. C.

head was

baby doesn't

A simple application of TETTERINE preceded by a hot bath with Tetterine Soap will relieve the most aggravated form of that burning, termenting eczema. It cleanses soothes and heals the most stubborn cases o skin disease, in infants and adults alike Tetter, eczema, ringworm, itching piles, sores scalp diseases, heat, rashes, etc., quickly yield to TETTERINE if directions are followed. This remedy is composed of the purest of an tiseptic ingredients, in the form of a fragran ointment, very pleasant to use and harmle to the most delicate skin. Every family shou keep both the soap and the eintment in the use, and use them at the first symptom of a skin trouble. The Soap is not only medicina but toilet as well, and a great skin beautifie

Dec. 19, 1907.

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Exclusive and handsome in de-

sign, made by the world's

largest works, are stamped

1847 ROGERS BROS.

This mark on knives, forks,

spoons, etc., means durability,

style and beauty.

Send for Catalogue "O 18"

MERIDEN BRITANNIA CO. Meriden, Conn.

BOLD BY LEADING DEALERS

If your druggist does not keep them, sen oc for soap and 50c for ointment to SHUPTRINE COMPANY, Savannah, Ga.

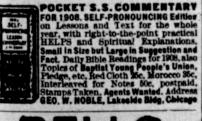


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Georgia Clasama Macon Sa americas Best Pausines College Write at once and learn why we secure best positions, and best salaries for our graduates. EUGENE ANDERSON, Pres.



LAND STORE BY SELECTION &

#### An Advance Step.

Recognizing the tendency in our lenomination more closely to harmonize its various activities, the Baptist Young People's Union of America has decided upon an advance step in that direction. The Executive Committee has for some time believed that the publishing interests of the Union could be better handled by one of our great publishing agencies rather than by the Union direct with its limited facilities. Advances were, therefore, made to the Secretaries of the Sunday School Board of the Southern Baptist Convention at Nashville and the American Baptist Publication Society at Philadelphia. The attitude of these organizations was presented o the Board of Managers of the Union at the Spokane Convention and the Executive Committee was given authority to conclude an arrangement if, in its judgment such could be satisfactorily made with either or both of the societies mentioned. The Sunday School Board for satisfactory reasons die not see its way clear to enter into such an arrangement. An agree ment has been reached, however, with the American Batist Publi ation Society by which they wil ake charge of our publications n and after January 1, 1908.

The publications will be issued n the interest of the Baptist oung People's Union of America and their present distinctive character will remain the same with uch additional features as the superior facilities of the American aptist Publication Society wil take possible. This new arrange ent will not in any way affect he automonous character of the Baptist Young People's Union of America, but on the contrary will greatly enhance its work which will be directed from headquarters at 324 Dearborn street, Chicago, by Rev. George T. Webb, he General Secretary. The Christian Culture Course will appear in Service and in Our Juniors. The General Secretary will have such editorial relations to the publications as will keep our constituency informed as to the development of the movement. The new step will do away with

two sources of misunderstanding on the part of those to whom the Union looks for support. First: There are those who have said that they do not wish to contribute money to the Union to run publishing business. We do not admit that this has been done, because while in some years the publications showed a loss, yet as a whole they have been a profit FOR 1908. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations.

Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1908, also Topics of Baytist Young People's Union. Pledge, etc. Red Cloth Mc. Morocco Sc., Interleaved for Notes Sc., postpaid.

Interleaved for Notes Sc., postpaid. recognized in the best interest of the publications, as impossible.

This arrangement with the Publication Society relieves the Union of its entire indebtedness, so

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Just scratch a match-light the Perfection Oil Heaterand stop shivering. Wherever you have a room that's hard to heat-that the furnace doesn't reach—there you'll need a



Just the thing for blizzard time or between seasons. Its genial glowing heat makes any room cheerful and cozy. No smokeno smell—smokeless device prevents. Brass font holds 4 quarts of oil burning 9 hours. Finished in japan and nickel. Every heater warranted.



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**King Cotton Grower Ashcraft's Formula** Florence Fertilizer

Tiger HIGH GRADE Dissolved Bone

And other high grade guanos Write them

Tennessee Valley Fertilizer Co. Florence, Ala.

that on Jamuary 1, 1908, the Un-

ion begins a new era with no fi-nancial obligations.

By the new arrangement, the Executive Committee and the General Secretary are free to devote all the time to the strengthening and extension of our Provincial, State and local Unions. For this purpose we appeal to friends of the movement everywhere for mancial assistance of not less that \$10,000 for this year. There are now open doors on ev ery side that we cannot enter and opportunities that we cannot embrace because of the lack of suf-

We confidently expect that this re-adjustment of the Union's affairs will simulate a universal interest and will bring about such a measure of moral and financial support that will surpass any-thing that we have hitherto enjoyed.

The Unionlis as vitally interest- with credit to the church, until ed as ever the success of the publications and appeals to its Reing one of the publications and appeals to its friends everywhere to do their tlers of this county there was of utmost to extend their circula-necessity laid on him heavy bur-

\*Commencing with January 1, 1908, all subscriptions to and all payments of arrears on Service and Our Judiors, and all communications regarding same should be addressed to Service or Our Juniors, care the American Baptist Publication Society, 1630 Chestnut street, Philadelphia, Pa., and all mones for the work of the commence of the choice spirits in Harmony Association, which he never missed more than five times in thirty years. His attention to the chiland all money for the work of the years. His attention to the chil-Union, or other communications, should be sont to The Baptist Young People's Union of America, 324 Dearsonn street, Chicago, Ill.

By and on behalf of The Executive Committee of the was in the siege of Vicksburg. Baptist Yeing People's Union and there received a wound which of America

E. Y. Mullins, President. Geo. T Webb, Gen. Sec. Ira Ma Price, Chairman. H. G. Baldwyn, Secretary.

Hope Baptist church,

and worthy brother.

1st. To express our deep regret

2nd. That we extend our sym-

3rd. That a copy of this memorial be sent to the Baptist Re-

pathy to the bereaved wife and

in the loss of our much esteemed



cord for publication and a copy spread on our church record. Brother H. Collier (Uncle Henry), as he was familiarly called, tor Ward, his body was laid to passed to his reward on Nov. 4, rest by the Masonic Fraternity, 1907, after a pilgrimage in this of which he was a chapter memlife of over St years; being born in Ringo courty, Alabama, Jan. 7, 1824. He was brought to Mississippi when duite a youth by his father who, a ser living one year in Rankin county, settled in Leake county; near Good Hope, where Bro. C. grew to manhood, and was married to Miss Caroline. Marion, on Jone 6, 1850; who, with two daughters, three sons with two daughters, three sons Near Hattiesburg, Dec. 5, 1907, pass through the 'Investigation' with EI VING COLO and was married to Miss Caroline A. L. Goss, in 1852. He was one of the charter members of Good Hope Baptist schurch, of which

MONEY MAKERS THESE THREE FAMOUS varieties have made Fortunes for those who have stuck to them. They are the result of life times of study and experiments of the oldest and most reliable Cabbage Seed Growers in the World. We have plants and plenty of them Grown From These Seed in the open field, which will stand Severe Cold without injury, and if you want enough for a square in your garden, or for one, five or ten acres for market, you can't do better than to order them from us. We Guarantee full count and your money accompany order, otherwise Plants will be shipped C. O. D. and you will have to pay return charges on the money.

Prices f. o. b. Young's Island, 500 for \$1.00. 1 to 4,000 at \$1.50 per 1,000. 5 to 8,000 at \$1.25 per 1,000. 9 to 20,000 at \$1.00 per 1,000. C. M. Gibson, mailed free on application. Write your name and shipping address plain, and send your orders to

C. M. GIBSON, Young's Island, South Carolina

#### his bereaved wife is the only sur- THE CONVENTION'S PERIODICALS. dained deacon of said church Ocpic Cards 15c per doz; 75c per

-	daine I de la fina de la constante de la const		1 5 FERIODICALS
esri	dained deacon of said church October, 1869, which office he held with credit to the church, until the day of his death.  Being one of the pioneer settlers of this county there was of necessity laid on him heavy burdens, which he carried both for his church and his country. His home was always open to the ministry, and his welcome was shown by the cheerful greeting he gave them. Bro. C. was one of the choice spirits in Harmony	PRICE LIST PER QUARTER.  The Convention Teacher \$0.12 Bible Class Quarterly 04 Advanced Quarterly 02 Intermediate Quarterly 02 Primary Quarterly 02 Intermediate Quarterly 02 Primary Leaf 01 Primary Leaf 01 Child's Gem 06 Kind Words (weekly) 13 Youth's Kind Words (semimonthly) 06 Baptist Boys and Girls (large (4-page weekly) 08 Bible Lesson Pictures 75 Picture Lesson Cards 21-2 B. Y. P. U. Quarterly (for	Topic Cards 15c per doz; 75c per hundred.  How to Organize with Constitution and By-Laws. Price 10c per doz.  1. Their intrinsic excellence. 2. Their special adaptation to our people. 3. Their advertisement of the Convention's work. 4. Their value in denominational training. 5. The basis for the Board's Business operations. They are used in 90 per cent of all the reported Sunday schools of
,	Association, which he never missed more than five times in thirty years. His attention to the children was very marked and won their affection and appreciation.	B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	They are used in 90 per cent of

BAPTIST SUNDAY SCHOOL BOARD ate service and served as Ser- J. M. FROST, SECREMARY geant Major for his regiments

FORTY-SEVENTH ANNUAL STATEMENT

#### followed him to his grave. In conclusion it is the desire of Good HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT. JANUARY 1st, 1907

Admitted Assets. Bonds and Mort-	Liabilities.
gages,\$5,809,650.00 Bonds and Stocks (market value) 8,907,787.91	Miscellaneous Lia-
Real Estate 1,650,609.81 Cash in Banks and	
Trust Companies . 293,545.75 Loans to Policy	tions (Deferred Dividends) 1,621,413.00
Holders 1,950,996.14 Other Assets 396,961.21	Reserve to provide for all other Con- tingencies 1,083,648.98
Total\$19,009,550.82	Total\$19,009,550.82
"The HOME LIFE IN	STIPANCE COMPANY

he HOME LIFE INSURANCE COMPANY did

s arest to the Whitten & Kelso, General Agents, s. s. Jacob. Seutter Building JACKSON, M JACKSON, MISS.

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Card Cases Silver 750 "
Rings Gold 1.50 "
Nashlassa Cold 900 "
Diamond Rings 7.50 **
FOR MEN
Cuff Buttons, Gold \$ 1.50 up

Diamond Rings	7.50	**
FOR MEN		
Cuff Buttons, Gold	\$ 1.50	ur
Scarf Pins, Gold	85	
Card Cases, Silver	3.50	
Card Cases. Leather	1.50	
Fobe, Gold		**
Watches Gold	25.00	**
Match Boxes, Silver		**
Pipes, Gold or Silver Mounte		**
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AN IMPORTANT TRANSFER





American Baptist Publication Society ST S. Pryor St., Atlanta, Ga.

Prohition (Chattanooga Times.)

Mr. Watterson is still the master of a vigorous vocabulary. He calls prohibition in general "the illegitimate offspring of a liason between the puritans of Religion and the blacklegs of Politics,' and in Georgia in particular, "the result of a combine between populism, pure and simple, and a remnant of what has the impudence to call itself Democracy.'

Some men outlive their usefulness, and it would have been better for Colonel Watterson to have died before penning the above

I have in mind another man that was admired for what he did not say until just before his death, the liquor traffic got him to lend them aid, and when he saloons in mourning for him.

Mr. Watterson will soon see this illegitimate offspring make Kentucky a prohibition State.

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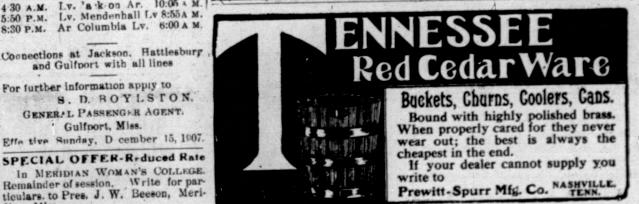
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### inational Publishing House.

1. Under the general title of nominational ranks. "Choosing Supplies vs. Church that "loyalty to the church can wide-awake and successful schools never require that the school act contrary to its own welfare." It helps." We know hundreds of is also claimed that the 'largest, large, wide-awake and success-most wide-awake and successful ful schools which are not using schools are using, in whole or in undenominational helps. Indeed, part, interdenominational (?) or if a Sunday-school is really wideoutside publications." Still fur- awake to its best and largest in ther, it is dfirmed, by implication, that the reason why denom-feel itself bound to foster and cause, while, as a matter of fact, whatever to do with the litera-

and singly, injustifiable assumptions. It is not true that the publications of genominational houses are inferior to those of any tions of the "undenominational" matter of fast, denominational publications, entrinsically, and in their adaptation to the purposes for which the are intended, are unequaled. They are written by man and women who occupy to be change they are supposed to be change they are supposed to be change they are supposed the highest places in the Sundayschool world, and who best un- by denominational houses derstand how to apply modern edical excellence they are far superior to those of the aforesaid The first of these reasons no 'undenominational' house. To longer exists, as the publications

nominational life and growth.

Most of the schools now taking undenominational helps are sapping the foundations of their future usefulness in denominational work. The success of the undenominational houses means the sertaining the real facts it is soper that attention should be led to them, and that people weally should be put on their das to their value and truthus. In that follows we purfocused in the service of the schools now taking undenominational helps are sapping the foundations of their future usefulness in denominational work. The success of the undertone of the success of the undertone work. The success of the undertone into the hindering of the missionary and other work in which the various denominations of their value and truthus. In that follows we purfoce work in the success of the undertone of the missionary and other work in the success of the undertone of the missionary and other work in the success of the undertone of the missionary and other work in which the various denominations are now so gloriously engaged. If such considerations as these constitute a "pull," it is a great pity that the "pull," is a great pity that the "pull, "pu In the preface of a catalogue fered them elsewhere) teach

Nor ean we allow for a mothe assertion is made ment that the "largest, most terests, the interests which as a promote, it will have nothing they are infatior to undenomina-tional helps, denominational pub-lishing house flave a "pull." whatever to do with the litera-ture which utterly fails to teach the truths for which it stands. Schools need not chide themselves In reply to these essertions we have to say that they are, all when they fail to take their denominational affiliations into ac-

house issuing this catalogue are taken by many schools for two quite different reasons from those

to be cheaper than those issued.

(2), Because they make their ucational methods to Sunday-school instruction. In mechan-teachers and sensational-loving boys and girls.

affirm that the great denomina- of denominational houses are now tions or churches cannot and do as cheen and considering their tions or churches cannot and do as cheap and, considering their not produce Sanday-school helps equal in every respect to those of undenominational publishers, national house. The second is iis simply a gross insult which de- really a reason why the undenomserves the sharpest rebuke. De- inational helps in question should nominational houses are quite wil- not be taken. Sunday-school ling to have their publications put into the coset comparison with those of andenominational houses, and also the general ming violate all modern educahouses, and allow the general ming violate all modern educa-Sunday-school world to pro- tional principles and produce no nounce upon the relative inferi-ority or superiority of the two. Equally unfair is the sugges- ment there is nothing worse in tion that denominational helps Sunday-school work than to place in the hands of boys and girls, are taken because their publishers have a "pull," Schools which have been founded by denominational money and effort, and which profess to hold convictions of the denomination to which they belong, can be rainly not be held guilty of exting "contrary to their own welfare" if they

# ons of an Undenom prefer helps which (while fully equal, if not superior to those offered them elsewhere) teach

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The Pair be Pour 'Vou Mame
Genevieve
The Pair of You
When Ke wet Gun Little
Govant Tree
Meet Mad Rath Away In the Way
When We wet Two Little Boys
Good-by My Lady Love
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oung hearts to Christ, and the development of Christian character, s more than a mistake; it s doing a positive wrong.

Authorized Publishers and Their Goods."

2. In the same preface our publishers undenominational" ttempt to argue their case. Unthe heading. "Authorized Publishers and Their Goods.' they attempt to break the force of the claim that "the goods of the authorized denominational publishing house must be the best for its own church because of representing the work of men and connected with that church," by charging that some of the denominations syndicate their material. The "Bible Lesson Picture Roll," and the "Picture Lesson Cards," some papers, and other publications, it is claimd, are essentially the same with different titles. It is broadly hinted that this is done with the intention of deceiving people; that in fact, denominational houses are engaged in a game of raud. A primay teachers' help, for example, is said to be sent out, the contents of which are the same although the editors' and publishers' names are differ-

seen by comparison of the two. So also in some papers, general matter wwhich is common to all space is still left for the presentation of special denominational trations. But that religious houses are deliberately deceiving their laugh at them. patrons, and thus pepetrating a One cannot but be greatly sur- our supplies, cheapen their pro-

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With that particular denomination." and that "not a single tion." and that "not a single prise. But how then shall we explain the well-known fact by an 'authorized' publishing by an 'authorized' published by an 'authorized' published by an 'authorized' published by an 'authorized' publishing by an 'authorized' published by an 'authorized' published by an 'authorized' publishing by an 'authorized' published by an 'authorized

should always be the winning of ed, stories or other general matter are accepted from writers without regard to their denomi national connections, the Teachers, Quarterlies and other Periodicals used directly in the study and teaching of the lesson, are all written and dited by members of the particular denomination issuing them. So far as we have been able to discover, there is no exception to this invariable rule. As a matter of fact, also, some denominational publishing houses do publish their own Bi-

Other Preposterous Claims.

take time, however, to refer to one or two. It is claimed by the 'undenominational' house issuing this catalogue that we publish the only real helps in the interest of the great adult Biblees in these designs as will fit the is the only 'Teacher' of any improduced by an "undenomina- suing this catalogue under crititional" house, as will readily be cism, a claim made in apparent one denominational publishing house has for twenty-four years part of the paper, while ample titled "The Superintendent," deissued a monthly magazine envoted exclusively to the help of superintendents and other Sunday-school officers. Such claims this is not only legitimate, but as these may impress and influ-

A Question of Profits. 4. "Our profits go to improve

prised that any reputable pub- duction, and help needy Sundayprised that any reputable publishing house should have the temerity to make such a charge.

Very much the same reply so low that profits are small, and left the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low that profits are small the same reply so low the same reply shows the same reply so low the same reply shows the same reply sh Very much the same reply so low that profits are small, and booklet. Southern Ontical College. cous discharges which drop into your throat, caused by catarrhal affection.

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bles and Testaments. We know large real estate operations and of one such house which prints has built up a great printing the Common, version in ten or plan worth many thousands of twelve styles, including the whole dollars? The profits of the de-Bible, and the New Testament nominational publishing houses Swedish Bible, a Bible revised by are devoted to the missionary and scholars in its own ranks, and benevolent work of the bodies two complete commentaries; one to which they belong. While some on the entire word of God, and of the profits of this "undenomithe other on the New Testament, national" house doubtless do go in directions indicated, it is fair 3. Other statements are made to presume that the bulk of them in the preface of this catalogue go into the private pockets of the which are either unfair or puerile. proprietors of that house. All of these private profits might It is perhaps not necessary that have been turned back into dewe speak of them at length. We nominational channels had the Sunday-schools, which made them possible, given their own denominational houses their exclusive support

Finally we wish to say that we class movement." In view of the regret greatly to feel compelled said that the "Bible Lesson Pie- fact that almost every denomina- to give this "preface" notice and ture Rolls" and the "Picture tional house of importance is now examination, but as will readily besson Cards' are made for most publishing an adult Bible-class be seen, it is a direct and unproof the denominational houses by monthly or quaterly, this claim is voked attack upon the denominaas amusing as it is untrue. We tional publishing houses, and as tional house, however, is shown the designs beforehand, and has the libery of making such changpictures to its own views and portance." This is not only cerely trust that we have not work. In this way, without the amusing: it is supercilious. It is at least imitated the spirit of the least sacrifice of denominational principle, a much better article is producd than can possibly be those published by the house is many other respects, for this is Christ.

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